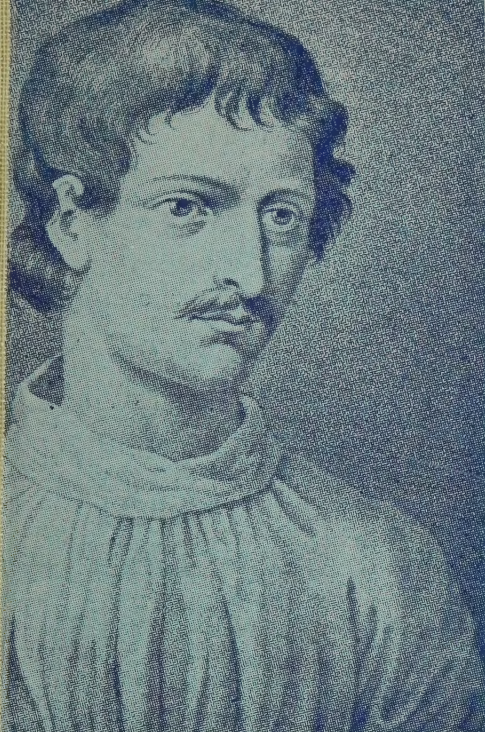




GIORDANO BRUNO

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LEVEL
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GIORDANO BRUNO 1

FOUNDATIONS FOR
TOMORROW 4

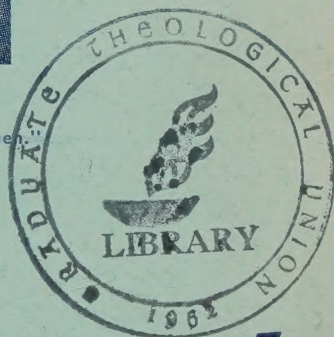
DISCIPLINE IN
EDUCATION 6

OUT OF NATURE--
BROTHERHOOD 8

SECURITY AND
FEDERATION 10

CHILDREN'S VILLAGE 11

DAYS OF THE DELUGE..... 12



New

Outlook

A DIGEST OF IDEAS AND IDEALS

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A LARGER DWELLING

EDITORIAL

New Outlook DOESN'T PRESUME to deal with profound or abstruse philosophy. It does, however, propose to set up a few guideposts needed in the common life of these troublesome, anxious days.

Everywhere today millions of individuals frankly are verging on psycho-neurotic tendencies as the result of torsions and strains put upon civilized society by two world wars within a quarter of a century. These millions are filled with doubts and questions; the man-made world, apparently spinning dizzily toward destruction, seems to make little sense; its lunatic leaders stand out in bold, awesome relief against a backdrop of suffering, bewildered humanity yearning for security and happiness but faced with the prospect of having even life itself snatched away.

Into this world *New Outlook* ventured modestly at the beginning of the present year. Its founders and editors hoped that the magazine they had planned and were then ready to

publish might become a small, bright beacon in darkened social skies.

This month, with the fourth issue, *New Outlook* feels its promise is beginning to be realized. Hundreds of new subscribers, scores of reader letters, indicate increasing numbers of people are finding in this little magazine those guideposts and principles they seek.

For what we offer in these pages once each month is nothing essentially new. Published here are largely reaffirmations of old truths some of which *New Outlook's* contributors try to apply to the business and action of contemporary life.

This editorial policy is laid down because the editors and publishers of this magazine view the current world crisis primarily as a moral crisis and believe, therefore, that only as men strive to reform their conduct, to bring themselves nearer to perfection, to test the feelings of their hearts, the excitement of their passions, the premises of their thinking continued on inside back cover . . .

GIORDANO BRUNO

"As America's mental courage is so indebted, above all current lands and peoples, to the noble army of o'd-world martyrs past, how incumbent on us that we clear those martyrs' lives and names, and hold them up for reverent admiration as well as beacons. And typical of this, and standing for it and all perhaps, Giordano Bruno may well be put, to-day and to come, in our New World's thankfulest heart and memory."

—Walt Whitman, February 24th, 1890

TODAY IN ROME THERE STANDS A statue on the Campo De Fiori a statue that must smile sadly as it witnesses a new crucifixion of the Christ Spirit in man.

This month of April in the middle years of our twentieth century is heavy with uncertainty and foreboding. Shouts of bigotry and intolerance from Clerical Right and Communist Left are drowning the "gentle" voice calling for moderation, reason and freedom from oppression, whether of church or state or both combined. Nor do those who ask for a death struggle seem to realize that by such asking, they reveal their vested interests and becloud the vital issues of truth and freedom.

Yet the conflict will go on, and possibly around the base of the statue of a man who long ago was burnt at the stake because he pioneered a way through a wilderness of dogmatic thought in search of truth.

Giordano Bruno was born exactly 400 years ago—in 1548—in the town of Nola, near Naples. He was burned alive at Rome in 1600. Like Socrates, Galileo, Hypatia, Tom Paine, and many other friends of humanity, Bruno's great sin lay in the fact that he dared to be an original thinker and to uphold to the world concepts of God, nature and man, contrary to the prescribed tenets of the day.

Bruno challenged the greatest theologians of his time, and the fact that they had no better answer to his reasoning than the torch explains more vividly than anything else the strength of his position. After he had spent seven years in prison the final sentence was pronounced and, as was the custom, the victim was turned over to the secular arm for carrying out the sentence. To the fatal pronouncement of the Inquisitor, Bruno replied, "It may be that you fear more to deliver this judgment than I do to hear it."

Bruno assumed a garb of the Dominicans at the age of fourteen. He was ordained to the priesthood some time later, and exercised those offices until 1576. When accused by his Provincial of heresy (on 130 counts), he renounced his pledge and fled to Northern Italy. The ensuing years found him wandering in centers of Calvinism, Lutheranism, and other Protestant states throughout Western Europe—talking, lecturing and writing.

Even in these new places his teachings were not welcome and his stay was short-lived at best. In Paris, he was made "professor extraordinary" at the Sorbonne, but two years later, in 1593, he was obliged to move on to London, where for a time he found companionship and understanding in

the company of Francis Bacon, Shakespeare, Spencer and Sir Phillip Sidney. However, the conservative faculty at Oxford would have nothing to do with him. His lectures led to such acrimony that he was forced to hastily depart. After similar experiences in Holland and Germany, Bruno was induced to return to Italy upon the invitation of a Venetian nobleman whose betrayal caused Bruno's arrest and eventual sentence by the Inquisition.

To attempt to embody in this short article the range and the profundity of Bruno's thought covering religion, science and philosophy would be an impossibility. As for his philosophical heritage, Bruno acknowledged with gratitude the inspiration he received from such predecessors as Pythagoras, Plato, the Neoplatonists, Paracelsus, the Hebrew Kabalists and various Arabian, Egyptian, Chaldean, Indian and Persian sages. He dwelt upon the ethical and moral teachings of Jesus and accepted His miracles as "natural operations" unknown to most men. Frequently he masked his subtle and profound concepts in allegory, myth and symbol.

Bruno's biographers point to him as "a precursor to science and philosophy." In physics the theories of the center of gravity of the planets, and the imperfect sphericity of the earth, are due to him. He was one of the first to affirm the Copernican theory of astronomy. He fully anticipated the doctrine of Evolution, the progressive development of nature. "Each individual" he said, "is the result of innumerable individuals. Each species

is the starting point of the next." The mind of man differs from that of lower animals and of plants, not in quality, but only in quantity." His concept of evolution included that spirit and soul as well as that matter and form.

"It is necessary that the universe shall in its various parts be unequal. Progress toward accord is only conceivable through the cancellation of inequalities."

Bruno considered sectarian beliefs and religious dogmas the greatest obstacles to ethical progress since he believed their effect was to blind and stunt the intellect and lower the moral nature of man.

"A hundred warring sects," he wrote, "claim each for itself the exclusive truth, and despise the worship of others. Each forbids its votaries to question its own dogmatic utterances while arraigning and condemning those of its rivals He believes rashly who, believes without the aid of reason; for God, who bestowed reason upon us, designed us to use it in research The God of the Philosopher is *not* a jealous God. He is truth and goodness, he reveals himself in all nature to all men, and in all religions."

Other highlights of Bruno's writings as they best reveal his inmost convictions are these:

"According to the saying of the wisdom of Solomon: 'The spirit of God filleth all the earth, and that which contains all things,' all of which conform equally to the Pythagorean doctrine explained by Virgil in the text of the *Aeneid*: 'Heaven

earth, and the watery planes, and moon's lucid ball, and Titan's fiery fires are kept alive by a spirit within: a mind pervading each limb and the whole frame and mingles with the mighty mass.' "

'I hold in brief, to an infinite universe, that is, an effect of an infinite and divine power. . . .

'Moreover I place in this universe universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode of which the whole is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence and power, is in all and above all, not as part, not as soul, but in mode explicable."

"God is in all things, but not fully expressed in each, in some more, in some less excellently."

"If, under the dominion and virtue of the soul, corporal matter, which is compounded, divisible, changeable, and consistent, is not subject to annihilation, and can in no point nor form be annulled; that more excellent nature, the ruler, mover, vivifier, maintainer, and container of the flesh, cannot be of inferior condition. . . . This principal is the true man, and not an accident derived from the composition of the man. This is the divinity, the demon, the hero, the particular god, the intelligence. . . which moves and governs the body, and is in itself subject to the high justice which presides over all things."

"The same complete body is never in exactly the same state at any two moments, nor consists of quite the same parts, for from all sides and everywhere there is, necessarily, an increasing influx and efflux of elementary bodies."

"I will obtain my due, if not under one hood, then under another; if not in one life yet in another."

"I have held and still hold the immortality of souls. . . .

I have reasoned deeply, and speaking as a philosopher, since the soul is not found without body, and yet is not body, it may be in one body or in another, and pass from body to body."

"The divine perfection of the individual soul is the aim of all progression."

"The truth like the kingdom of God, is within us."

In the words of Frith, one of his biographers: "Bruno believed a great revolution was in store for the world, and he was never weary in repeating his convictions that the hewn branch should blossom, ancient truths revived, hidden truths be revealed, and that upon the darkness of night a new light should arise and shine upon men."

He was, however, never destined to see his dreams accomplished—his "cheerful hope of reconciling religion with a new and better era in philosophy." But the sacred flame of martyrdom kindled the new light in such men as Descartes, Spinoza, Leibnitz, Schelling and, later, Emerson, and Whitman. Bruno's labors, though

continued on page 16 . . .

FOUNDATION FOR TOMORROW

THE SACRED WRITINGS of the world, from the Upanishads to the most modern, teach that man, the mortal, must achieve immortality.

The *Bhagavad Gita*, one of the well known manuscripts of the Upanishads, teaches the qualities which must be integrated into the consciousness of the individual. According to this ancient record, tranquility, self-mastery, patience, rectitude, learning, spiritual discernment and belief in the existence of another world, are qualities which, as essence, must be imbued into the nature of man before he is free from the smoke that envelops the flame of his being.

The *Bhagavad Gita* also reveals that within each individual is the light which is fanned into flame as the mortal unfolds (i.e., incorporates into his nature through self-correction) those qualities which are immortal.

These same truths have been reiterated in all sacred teachings of man's history — the teachings of Laotse, Confucius, Zoroaster, Gautama the Buddha, Mohammed, Moses and Jesus Christ. For the object of all religious teaching is to explain man to man and thus help him to know himself as he is — a strange concoction of spirituality and materiality. Thus knowing himself man may come to realize he is an expression of an unending creative force.

* * *

There had to be preparation for this era. Had it not been for the great teachers who had preceded Jesus,

even the few would not have been ready to receive Him or to accept His new-old commandment "that love one another." A great teacher he said: "That which I *am*, all men shall be." Jesus, transmuted into an image, became in the words of the Christian Scripture, "I am That I am" and in the text of Eastern Scripture, "That Thou Art." These words indicate a like possibility to every man. He told his followers that they would do greater works than He did. It is recorded that He said that in the period immediately following His advent people would not comprehend His teachings.

Today, we are entering a new era. This is the era of comprehension of all teachings. This is the age for the realization of universal brotherhood. Individual worthiness, irrespective of race, nation, class or creed, is this new century's fitting foundation.

The problems of the world eternally are problems of human nature. Human nature changes but slowly as man changes his vesture from human to divine. The foundation teaching of the *Bhagavad Gita* is just as important today as in the day in which it was written. Without it man is not ready to take the step into universal or brotherhood consciousness.

The purpose of religion is to aid man in becoming godlike. And the fitting way to honor God is to become like Him.

Unity of nations is the cry of the hour. Unity in decency must come

re unity of nations can become more than a scrap of paper that the match kindling a flame of hatred destroy or the first puff of adverse wind blow away.

The emotions and intellectualisms of mankind are in a giant crucible wing essences. Let us pray that the essence may be to the lips sweet honey and that we, as individuals, may not put anything into the crucible that will taste bitter to anyone of any race, class or creed.

The intellectual advancement of the race above another places a great responsibility upon that race to set an example of nobility. "The mind is the slayer of the real." The intellect could never kill the emotion. Emotion, transmuted in the cauldron of love from all that is base and animal into something higher, finer, more idealistic, will finally lift man into a state of consciousness where he will be accepted more for what he is than for what he knows.

The emotions of fear and hate breed suspicion—an intellectual quality. Suspicion of a parent for a child betrays the child's desire to do right; confidence inspires. This is true of all people or all races from the most primitive to the highest cultures.

Unity of nations cannot be without unity of people. Spiritual warmth is divine love — the emotion of the least transmuted not to dead coldness of impersonality but to Impersonality where warmth and all of the qualities of a Christ are expressed equally to all mankind.

Intellectualism becomes a barrier to unity when one fails to take into

consideration the right of man to become Christlike in his own way. The Krishna of the *Bhagavad Gita* is the Christ of the New Testament. The Christ in this sense means the universal principle in man. Hence, what man becomes is the thing of importance. It is not man—the race, man—the religion, man—the class. It is simply man — man-the-individual—of any race, nation, class, or creed, who is dignified through merit.

* * *

Transmuted men and women are world's darkest hour before dawn. These men and women, masters of their emotions and intellects, will have no base feelings which they express through their lips to destroy harmony and disturb peace. Warmth of understanding will express itself through them and among them as freely as the sun gives forth its light and heat.

Fortunately, such men and women can be found among all peoples everywhere. They are people of faith. They are courageous. They know that right will win; that all people are potentially divine and that divinity, if given half a chance, will manifest itself in right relationship among all peoples.

These people view, from a point above, the panorama of the world picture, without becoming erroneously influenced by it. Through trial and error, stumbling and falling, picking themselves up and going on, these people have won their freedom. This is brotherhood in action. This is the foundation for the centuries ahead.

—Althea Turner

DISCIPLINE IN EDUCATION

THE TIME ALLOTTED TO A TEACHER for education, or "drawing out process" in the training of a boy or girl, is much longer than that which the mother gets for building the body of her baby. It is no wonder that ancients looked upon the school career as another foetal period for a child, and upon coming out of an educational institution as a second birth. It is no wonder that in ancient India, and elsewhere too, the teacher was looked upon with the greatest respect and was given first place in society? Such was the attitude of the past and if in ancient times the teacher was accorded a place of high honor so much more so is she or he worthy of this same respect today. When the task is heavier and the responsibilities of teaching are greater.

Unfortunately, however, our machine civilization would turn the teacher into a robot dismissing precious personal attributes as unimportant.

To overcome contemporary mechanistic trends teachers must first realize the changed conditions of today's world, try to understand these conditions and strive to enter deeper into the spirit of the revolution through which we are passing. Catching hold of the bright and hopeful aspects of this revolution teachers can set to building a new world out of the present chaos.

Unless our teachers take this attitude they shall soon be a neglected, despised and discarded class. As we have already observed, the teacher

himself, is becoming the least important requirement of modern education.

The story is told, for example, a trustee of a certain educational institution, who, in a serious speech said that if he had to start a university with limited financial resources he would begin with a building. With any additional money he would provide this building with a library and then if he had any money left over he would appoint a few professors.

What then can be done to make teachers once again something more than class room monitors, merely imparting information contained in textbooks? How can they re-assert not only precept but example and thus gain the confidence of the nation's youth? How can they again shape the tender material under their care according to principles and ideals that have stood the test of time? This, in substance, is the educational problem of the day, and in reflecting upon it I find myself recalling a long ago conversation with an old professor of mine.

Twenty-three years ago, when I found myself suddenly metamorphosed into a university teacher, I felt nervous and approached my most revered and beloved instructor, Professor P. B. Adhikari, for advice. He made only one suggestion. "My dear child" he said; "never worry about discipline. It is bound to prevail in your class if you are a good teacher, and if you would strive to understand your pupils individually, sincerely

them and sympathize with them. should so act that the young and women who happen to come in contact with you may look upon you as their friend, philosopher and leader rather than as a policeman or magistrate."

This advice has been my guiding principle ever since. Whatever little success I have had as a teacher is due to my attempt to act according to this instruction.

The warp and woof of any personality, along with ideas picked up in reading, can be traced directly to friends, guides and teachers. The importance of the influence of good teachers is just as true today as in former times.

It must be admitted, however, that it is not easy to be a friend, philosopher, and guide of the child and youth of today. In order to acquire and attain that position we must take pains to understand children and youths. For, while the problems of youth are inherently the same throughout the ages, nevertheless in many respects modern youth presents difficulties heretofore never encountered. The intuitive instincts of a good present-day teacher need to be further buttressed with a background in modern psychology, normal, abnormal and supernormal. This is because the machine age with its effect upon the nervous system has added new requirements to teaching.

It is generally believed, that we cannot befriend those whom we do not sympathetically understand. To be philosophers, worthy and capable of solving the problems before the world and youth of today, we have

to be fully conversant with the trends of modern science, contemporary political, social and ethical philosophy and to think a good deal on the problems of the day.

To be the guides of the young we have to lead exemplary lives ourselves, for example is always more effective than precept. and how can we guide others along the path which we have never ourselves traversed?

We teachers into whose contact the plastic minds of the nation come, should be the embodiment of the ideals we try to inculcate. How can our children and friends be truthful, dutiful, honest, disciplined, peace loving and self denying when they see us acting contrarily. Every one of us should ask ourselves before going to bed every night, Have I lived and acted today as I wish my pupils to live and act throughout their lives, And every morning we should return to the classroom resolved to live up to our ideals. As true guides of youth we must win their confidence, affection and love by coming as much into personal contact with them as possible, by understanding their personal difficulties with regard to their social situations, their ideological conflicts, their religious quests and their urges and desires. This can only be possible by befriending them, mixing with them and joining with them at times in their social activities and making our work of teaching a cooperative concern.

This entire idea as a cure for youthful lack of respect, consideration, self-control, coordination and cooperation is echoed in a single

continued on page 16 . . .

OUT OF NATURE--BROTHERHOOD

AS A PROPAGANDIST for brotherhood for the past 45 years I have often drawn the attention to the fact that brotherhood is not merely a pleasing sentiment which if embraced can sooner or later develop enough strength and habit in people's minds to ensure the peace of mankind. I have tried to show that brotherhood is a *definite fact in Nature* marking a stage in human progress or evolution.

I have always asked my colleagues to observe that the development of mind has proceeded along with the formation of definite bodily organs.

Thus when life reached that point of its progress at which it broke away from its root and began the great adventure of life on four legs it began to develop what we sometimes call the lower mind. The fox moves out from its lair in the evening and finds its way to the place where hens are kept. Because it moves about it encounters a great variety of objects in its environment, and it becomes imperative for that animal to recognize these objects and their qualities or characters and actions. The animal develops this recognition and memory very strongly, but it does not reason to an appreciable extent.

In this beginning stage of mental evolution the animal is still of the order of creatures who adapt themselves to their environment and do not exhibit creative work or power. It acts and moves and guides its acts and motions by knowledge of things to the extent of memory and

recognition. But it does not work to make things to alter its environment, as man does. The principal organ developed in relation to the lower feral mind is the foot.

When we come to man, however, we find a marked evolutionary change has taken place. First, man does not adapt himself to his environment. He adapts his environment to himself. This is creative activity — activity which accompanies the development of the hand and the awakening of the higher mind.

And what is the pattern of this creative activity? Man takes various things, puts them together and produces a coherent form—such a simple thing as a cup to drink from or such a complex thing as a printing machine. This he can do because of imagination and reason. Reason implies not merely knowledge as memory and recognition of things, but also perception of their classes—their similarities and differences.

Man, for example, sees that a chair and a table are both "furniture" and that an elephant and a mouse are both "animals." Then he reasons: "I want a piece of furniture—something in the house—that will be a pleasing reminder of my visit to the country, or of that idea I had last night," and forthwith he paints a picture and puts it on the wall.

Through the working of this higher mind, aided by the adaptability and often a good deal of training of the hand, a man makes coherent forms which, however complex their

ts, are intergrated to express ideas. thought works creatively among ings. He also discovers that when puts things together in this crea- work the whole is more than the of its parts.

You may ask yourself what has this to do with brotherhood? As mental evolution goes on man covers that joint work, work, that in which two or more people ist each other by doing different ts of it, leads to still greater crea- eness than separate work.

Next, in the course of this joint work man enters on another adven- re as time goes on. Just as definite the change from roots to legs (vegetable to animal), and from gs to hands (animal to human), the new adventure, which is *from ings to people*. The man discov- es that people are people, not things. e pauses to reflect that inside those ople there are entities who feel and ink very much as he himself does, d who are, in fact, very much like mself.

Just as he previously developed his eative powers, and discovered the elights of the creation of things, so ow he discovers a new part of him- elf, a part beyond reason but not ontrary to reason.

I must pause a moment here to ay that always when a man makes omething there is a two-fold action, ecause at the same time he makes imself. The artist cannot do his best n the painting of a picture without t the same time making himself also. o that he becomes a better artist. The beauty without—if that is what

it is—produces a corresponding great- er perception and power within.

Turn then to the new world of the soul's adventure when it aband- ons its rootedness, and its individual four-legged adventurousness, and its idea of self-consciousness with happi- ness rooted in separate creativeness, and fares forth with a new personal unrootedness into the world of peo- ple, of conscious people.

Now a new knowledge is born, centered in feeling for life. We call this feeling love, which in a mild form is good-will, and indeed is al- ready so strong in the average civi- lized person that he cannot enjoy his own prosperities and pleasures in the immediate presence of the sufferings of others.

I conceive society to be a form, like a chair or a printing machine, built up not of pieces of wood and- iron of different shapes and sizes *externally* fitted together, but essen- tially an integral entity composed of people of different shapes and sizes *internally* fitted together by the prin- ciple of love, which, when obeyed, manifests a new creation, a life-crea- tion, containing its own delight and happiness.

This explains why we need not fear for brotherhood. It is on the way, and its tread is firmer hour by hour. From the realms of the yet-to- be it emerges with power, just as in the past the higher mind appeared and governed the lower, and as earlier still life evolved beyond the rooted form, and, becoming animal, entered upon the new and unsafe ad- venture of four-legged or mobile existence.

—Ernest E. Wood

SECURITY AND FEDERATION

*In the Parliament of men, The
Federation of the World
There the Common sense of most
shall hold a fretful realm of awe,
And the kindly earth shall slumber,
lapt in universal law.*

Tennyson.

FROM HIS EARLIEST DAYS the primary concern of man, and the chief occupation of his thought, has been his safety, his supply and well-being those things which go to make up his individual security.

The better thinkers among early men soon perceived that real security for the individual was to be found only in the real security of all, and impossible without the equal security of every individual.

In studying the way to satisfy this natural and foremost desire of man, these early thinkers learned and propounded certain principles of the way of life which, if adhered to, would insure the greatest measure of security to man. Thinkers in various parts of the world, were in general accord on the basic principles, which expounded rules of conduct or precepts by which man should live; laws for his government.

Man also learned that by federating with other men the sphere of government increased and correspondingly both the collective and individual security increased. This business of federating was simple in principle; it merely meant the practice of cooperation with other men,

living in neighborliness, equality and good-will on a larger scale.

Man's government thus successively expanded in scope from the sphere of the family to the sphere of the tribe, to that of the city-state and then to the present sphere of the nation. And with each expanding step of his federation, man hoped to make firmer his security.

Today, although considerably improved, this security is yet far from satisfactory or sufficient for real happiness. It is, however the best our present sphere of government the nation is able to provide. This is why modern man can save himself only if he is equal to the challenge of federation, only if he can take the step into the next sphere—World Government.

It has long been evident to increasing numbers of thinking individuals that this further step must be taken, yet man has unheeded and disregarded; has tried devious schemes and part-way measures that were destined to fail. He has paid dearly for his procrastination and every day of delay exacts its terrible price. The establishment of this kind of government was envisioned in what has been called the Brotherhood of Man, the Federation of the World and World Federal Government.

If man is to save himself from his present unhappy insecurity, if he is to achieve this early yet "last best hope on earth" his mind has long envisioned, he must act now.

Samuel Ostrager

THE CHILDRENS' VILLAGE

IN TROGEN, SWITZERLAND, the new world is taking shape. Here, a little village high up among the Alps, once again an effort is being made to foster a better world out of the backwash of war. Trogen is a village devoted to children, French children or German children or Russian or Jewish children but just children, and while statesmen of fifty nations wrangle and bicker, four hundred of Europe's neediest war orphans are living and studying in peace in this quiet pastoral town. Here, waifs from Hungary and Italy whose parents may have been killed by Allied bombs work and play with the children of their late enemy. National hatreds and the scars of war are buried amid peals of childish laughter. Founded two years ago, the Pestalozzi Children's Village, is setting a new pattern for the rehabilitation of war orphans from the battle devastated countries of Europe. It is a private, non-profit charitable project headed by Dr. Walter Corti. It is chartered by the Swiss government and supported by funds from all over the world.

The project has been named after Heinrich Pestalozzi, the famed Swiss educator of a century and-a-half ago. Pestalozzi, who was born January 8th, 1746 was greatly responsible for the break with old system of teaching by rote and the establishment in turn of what is known as modern methods of child education. He was the father of the educational

technique that starts with observation, then progresses to consciousness and from consciousness to speech. This in turn is followed by measuring, drawing, writing numbers, etc.

The Children's Village is a complete community in itself. The village of Trogen donated the ground (fifty thousand square yards). The buildings include fifteen modern structures of chalet design that harmonize beautifully with the surrounding town construction. Externally and internally each building resembles a private home. There is nothing about the Children's Village that suggests an institution. Plans call for an additional nine more buildings to take care of nine other additional national groups.

When the buildings were opened in 1946, French war orphans were the first to be accepted for admission. Homeless waifs from five other European countries were quick to follow. Though the children live and study in national groups, primarily because of the problem of language, they play as young citizens of the world, barely aware of their cultural or national backgrounds. German orphans are scheduled to be the next group admitted.

Educators and students from all over the world have come to Trogen in the last year to observe the workings of the Children's Village. As the result of such visits similar villages are now being planned in other European Countries

—Emerson Tracy

DAYS OF THE DELUGE

WHY DO WE MODERNS ASSUME that most ancient civilizations were primitive or barbaric? Have we, perhaps, lost the keys of understanding the records left us from the past?

In "*The Lost Light*," Alvin Boyd Kuhn states that "we have mistaken symbolic language for direct speech. We have pitying condescension toward early races who explained the discovery of fire by the Promethean legend. We laugh at Hindus for saying that the earth was upheld by an elephant standing on a tortoise. We pridefully ask them on what the tortoise stood. Their pertinent answer might well be: 'On modern stupidity.'"

If we could talk to a priest of ancient Egypt, for instance, and tell him we believed the legends of his times literally, he would be astonished. History, the movements of races of men, the aspirations of the human heart, the conclusions of the mind concerning the universe—these were to him the substance of divine drama to be symbolized in story and in art.

Consider as an example, an age-old story around which cluster an unusual number of ancient myths—the story of the Deluge. The Bible tells this story in a dramatic, allegorical form. Yet scarcely a country in the world which does not have some similar version of this tale of a flood engulfing the homeland of its first

ancestors. Plato relates how learned priests of Egypt told Solon that there had been a number of deluges, the last of which had destroyed the highly developed civilization of Atlantis, an island in the Atlantic Ocean. Solon was also told that the Greek myth of Phaeton, who stole the chariot of the sun and caused a great conflagration, was actually the record of changes in the position of some of the heavenly bodies which caused cataclysms on the earth.

The Egyptian legends relate that Osiris, the mythical King Sage called the "first of the Westerners," came to them bringing the arts of civilization. He might well have been one of the colonists who, the myths say, escaped from Atlantis when it was destroyed in the deluge.

Likewise, the Mayas, Toltecs, Aztecs, and other Central and South American peoples had very definite legends of a flood and of colonists who settled with them, bringing the arts of building, navigation, metallurgy, weights and measures and other crafts.

The Delawares, Chippeways, Dakotas and other American Indian tribes have myths concerning a deluge. The Mandan Indians have a ceremonial concerned with a ship and a wonderful island toward the East from which their ancestors came.

Chaldea had legends of "men-fish," symbolizing sea-faring men. The Greeks, the peoples of India, and

others preserve the deluge; and most of these histories, the Bible, emphasize the idea the deluge destroyed a very advanced civilization when its people used their powers.

Many archeological findings seem corroborate the deluge myths. For instance, there is a strange similarity in languages of widely separated continents: Gaelic resembles the language of the Basques and the Nepalese; and an ancient Norwegian people used many words which may be found in the languages of certain Indian tribes of South America.

Pyramid building was practiced in the Americas as well as in Egypt. There is also marked similarity in religious symbols and ceremonies between Egypt and South America, and the practice of mummification is common to both. Additional cultural similarities exist: in art, in religious beliefs, in technical knowledge and in science among many of the civilizations which could have been Atlantis colonies. The sign of the trident in the hands of Gods of Destruction of the Sea is found in India, South America, Mexico, Greece, Egypt and other countries. The use of this and other designs such as the winged serpent seems to be too widespread to be merely coincidental.

In fact, anyone who cares to explore Atlantis lore can find many interesting geographic and archeological facts which seem to corroborate the history of the Deluge as related in the myths of antiquity. Such authors as Bramwell, Donnelly and

Stacy-Judd indicate how extensive is the material on this subject.

Plato has been mentioned in reference to the Atlantis legend. Does it not seem strange, as alert historians have remarked, that men as intelligent as Plato, Solon, Pythagoras and Anaximandor should have spent years studying in Egypt and have held in great reverence the Osiris myth if it contained no profound ideas or historic facts?

The great myths reveal that men of the remote past strived to reach profound conclusions concerning the universe. This is why we should think more seriously of such myths as the legend of Atlantis, whether we choose to regard it as allegory or fact, because it is a narrative which carries a warning message for us today. It says to us that man in other ages, long ago, grew too proud of his own achievement and came to love material wealth more than the arts of peace and the spiritual life; and that then outraged nature, whose gifts he had misused, rose against him and wiped away his puny empire, leaving only a few fragmentary relics to mystify future races.

We, too, in this time, shall be material for legends in the measureless future if our civilization is destroyed by our unwillingness to heed the spiritual laws of patient nature in a universe where justice is finally inescapable.

Now that we have discovered the secret of atomic power, the day of the deluge may not be far off unless we quickly develop in spirituality and nobility of character. —*Kay Arnoll*

ALL OUR PROBLEMS ARE ONE

NORMAN ANGELL IN HIS LATEST book, *The Steep Places*, says that "the present generation is the most literate and scientific which has ever existed, with greater knowledge and more means of disseminating knowledge—books, libraries, schools, universities, newspapers, radios, films—than mankind has ever previously possessed. It is also a generation more perilously threatened by the results of unreason than any which has preceded it. . .

"If the highly literate and educated German people, heirs to centuries of Christian culture, having given to the West some of its greatest physicists, philosophers, religious reformers, could nevertheless follow a psychopathic ignoramus into policies not only utterly destructive of the welfare and freedom of their nation, but also of appalling savagery and barbarism, it was not from lack of scholastic or academic erudition nor because of facts and knowledge."

Now the point here is one that no American should overlook. The conditions which prevailed in prewar Germany also prevail in large measure today in the United States. When gangster rackets can seriously undermine law enforcement, when Southern politicians can rebel against the President—their party leader—for speaking favorably about the Bill of Rights when the Ku Klux Klan can flagrantly parade its lawlessness and intolerance, when certain politicians, generals and tycoons in high places

can callously think of their own pocketbooks in disregard of the public welfare, when the newspapers daily expose similar violations of justice and intelligence, it is time to take thought upon one of Mr. Angell's conclusions, viz:—

"We have failed to see that arm secure defense against lawless violence must be collective; that it is impossible to defend ourselves unless on occasion we are prepared to defend others. If we repudiate this obligation, if we say that we will act only for ourselves and let the rest go to blazes, then immediately arises the situation by which Hitler profited; he can take us one by one. Ten men can easily overcome a hundred if each of the hundred remains isolated, each separated from the rest."

This is simply another way of saying that the brotherhood and unity of mankind is a scientific fact. There is no denying the clarity of Mr. Angell's important book or of his analytical appraisal of the difficulties and opportunities we face; and he speaks truth when he says we cannot have peace unless we understand ourselves.

Nevertheless, all books such as this which stress international, political, social or psychological problems need to emphasize much more the fact that all such problems can be solved only when it is clearly recognized that they are fundamentally moral. In the final analysis the conflict in Palestine, the Marshall Plan, the control of atomic energy are moral problems.

scientific method and cool reason not sufficient in a world where and self-interest guide national conduct, where it is fashionable to view men as frustrated fools or duller realized during his lifetime, and where it is commonly felt that must either dominate or be dominated.

Nazism, Communism and all forms of authoritarianism are moral evils. Power and brutality corrupt the cynical few on top, while fear and brutality corrupt the trembling psychophantic masses.

Moral evils can be eliminated only

when men are devoted to the dignity and brotherhood of all men, and to the unity of all races, nationalities and religions. We need the genuine religious inspiration that gives us a deep sense of a noble purpose and of an enfolding Divine Plan which operates according to just law. We must be convinced that men are not helpless, insignificant pawns in a chaotic universe.

Positive ethical and religious concepts are the only basis for the development of harmony and happiness in the individual and in the world.

—Albert Croissant

April 19th, 1948

Gentlemen:

I have just received from Dr. John Haynes Holmes, Minister of The Community Church of New York, a copy of the first issue of your *New Outlook*. I quote from his letter:

"I am sending you herewith the initial number of a new magazine which has just been started in California. What I have in mind in sending this to you is of course the opening article on Thomas Paine. I know you will read it with interest."

Dr. Holmes knows of the manuscript I have written on Paine entitled "According to the Laws of God: Thomas Paine, Scholar, Statesman, Scientist, Religionist." The foreword is now being written by the head dean of Columbia University.

I have also edited The Thomas Paine Encyclopedia, which will include excerpts from his writings, arranged alphabetically according to topic headings, covering over 1,000 subjects.

I know how hard it is to start a new magazine—yet it can be done, if it attunes itself to the laws which may govern the survival of those most fit.

There is great need today for *new* magazines to replace many of the *old* ones. If your magazine ties itself to the common people, whom Paine and Lincoln loved most, and incessantly labors to inaugurate a new century for them, it should, I believe, and will, succeed.

Yours sincerely,
Ralph C. Roper

DR. FREDERICK ROMAN

The death on April 9th of Dr. Frederick Roman is indeed a loss not only to the editors of the New Outlook, but also to every champion of brotherhood and human rights here in Southern California. It seems especially fitting that his unsuspected valedictory to the members of the New Century Foundation on the evening of February 29th, should have been on the subject of Tom Paine. For it was truly in the spirit of Tom Paine that Dr. Roman carried on the good fight during the course of his busy life. As a member of the Advisory Board of the New Century Foundation many of us grew

to know him and admire him, and in spite of the burden of his own labors in connection with the Roman Forum the Doctor always found time to help anyone who might be working to spread brotherhood and understanding.

A native of Sidney, Ohio, Dr. Roman was born seventy-one years ago. He received his Degrees at Yale, the University of Berlin, and the Sorbonne of Paris. He was a member of the Board of Regents for the University of California and also President of the Los Angeles Municipal League.

Vale! From the New Outlook to "the noblest Roman of them all."

Giordano Bruno

... continued from page 3
never realized during his lifetime were destined to bear precious and immortal fruit after his death.

This year of 1948, which marks the quadricentennial of this true son of Italy, is a timely cycle for clearing a great martyr's life and name. In the midst of strife between old and new dogmas, amid the discordant

echoes of the war just past and the din of preparation for a new and more terrible conflict, who shall dare to recall the illuminator and "awakener of souls" so urgently needed in this hour of darkness?

Who will hear the gentle voice of Giordano Bruno calling for moderation, reason and freedom from oppression of mind and body?

Hyman Lischner, M. D.

Discipline in Education

... continued from page 7

Vedic Hymn which the teacher and the pupils of ancient India used to sing every morning and evening. It is this: "May we protect each other; May we enjoy together; May we work together; May our study be practical; May we not hate each other."

This prayer can be fulfilled when

we understand and love each other. The teacher being the elder of the two should be the first to make a move in this direction. And if he does, he will find that his younger friends not only do not lack in response, but respond in infinitely greater degree, for children, boys and girls, yearn for nothing so much as being understood and loved and understanding and loving others.

B. L. Atreya, M.A., D. Litt.,

... continued from inside front cover

the world move from its present
of fear to future sanity and
ce.

The chances of the world doing
s may not be bright. Too many
, self-defeating, centuries-acquired
terns of conduct militate against
world's chances.

Nevertheless prospects for peace
d security will still be visible if
nking people and cultural leaders
ll learn, as Pavlov said, never to

"begin the subsequent without mast-
ering the preceding."

This is the way *New Outlook* tries
to emphasize the first principles con-
cerned with all humanity: the plura-
lism of religion, the myths that are
everybody's, the oneness of physical
and natural laws—all of which com-
prise the physical, intellectual and
spiritual dwelling of modern man.

To this larger dwelling we invite
our readers for repose and reflection
in a disturbed, distracting time.

Robert E. G. Harris

NOTE REGARDING CHANGE IN PUBLICATION DATE:

With the current issue, **NEW OUTLOOK** is changing its date of publication. The present
ue bears the date, "May, 1948," although it is the fourth number of volume one.

This change has been necessary in order to facilitate newsstand distribution. Hereafter
NEW OUTLOOK will continue to appear during the last week of the month preceding the
le of issue. Yearly subscribers, however, will receive the full 12 issues to which they
ave subscribed.

OUR CONTRIBUTORS THIS MONTH

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Author, Lecturer and Educator.



To demonstrate that Brotherhood is a fact in nature and to make it a living power in our lives.

To demonstrate a common origin and a fundamental relationship of all great religions. To reconcile Religion, Science, and Philosophy, and in general, to promote mutual understanding and social unity without regard to race, creed, sex, caste, or color.

The association is sustained by an endowment and contributions in time, money or work.

Further information will be sent on request.

There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion *can only be one* if we accept the real primitive meaning of the root of that word.

We are all brothers—by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us—let us unite to form a practical nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

H. P. Blavatsky (1831-1891)